

# THE SOUTH AFRICAN OUTLOOK

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## SOUTH AFRICAN MISSIONS

1800-1950

### AN ANTHOLOGY

Compiled by Dr. Horton Davies, Emeritus Professor of Divinity, Rhodes University, Grahamstown, and Chairman of the Congregational Union of South Africa, in 1952-3 and Dr. R. H. W. Shepherd, Principal of Lovedale Missionary Institution.

The text comprises nearly 150 illustrative and illuminating passages drawn from the extensive literature of missionary activity in South Africa from the end of the eighteenth century to the present day. They describe the natural and human environment of missionary life — the landscape, climate and animals of the wild, the modern industrial scene, the peoples of South Africa, their character, customs and religious practices. They tell, too, of the great missionaries; of Lovedale, Genadendal, Bethelsdorp and other famous mission stations; and give much insight into many of the triumphs and tribulations of missionary work, now and in former days.

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# The South African Outlook

JANUARY 1, 1955.

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## The South African Outlook

Experience keeps a dear school : but fools will learn in no other—and scarce in that.

*Benjamin Franklin.*

\* \* \* \*

1955—Annus mirabilis ?—Aut lamentabilis ?  
Utique difficilis.

It does not call for any special prescience to anticipate that the year upon which we are entering may well be a significant one in history, here and elsewhere. Great international matters are held in precarious balance just now, and can hardly be expected to remain so. Fresh efforts towards understanding and cooperation in many spheres are gathering strength. Strange new perils are emerging from the laboratories seeming to threaten the very foundations of our life on earth. Advancing prosperity in many lands brings with it special dangers. In whatever direction we look it is easy to be anxious, yet at the same time not impossible to be hopeful.

In our South African scene hopes and fears alike are strong regarding various significant trends in our national life. For the large majority of the people, the Africans, the abrupt and momentous changes in the control and direction of their schools is a major anxiety. Over against many facile promises of good they see so many old-established lights of proven reliability and constancy going out—at Adams, for example, and Rosettenville and Umtata and elsewhere—and while they would like to believe the best of the new ones promised them, they are very much afraid that there will be more glitter than gleam about them. They wonder how the old familiar spiritual glow

is to be maintained now that so much self-sacrificing devotion is being unscrupulously misrepresented in high places, and, with some unceremoniousness, ushered out. The new would-be imposing structure, they fear, is going to lack the most important and stable element in its foundation. Let no man be surprised that they find optimism difficult.

Nevertheless, in such a time of hope and of anxiety men and women of faith “ will yet go forward.”

\* \* \* \*

### The Challenge of the Situation.

Of the leaders of the tribe of Issachar in the days of David it is recorded that they “ were men that had understanding of the times, to know what Israel ought to do.” Judging by the wise words addressed by him to a rally of Bantu Scouts in Johannesburg recently, the Native Scout Movement has just such a man as its Chief Commissioner today, in the person of Archdeacon S. P. Woodfield. He was concerned to point out that the new regime in African education brings with it a great challenge to the Movement and to each African Scout. “ The work that has been done very largely by schools,” he said, “ is going to be different and it is for the Scouts to take up a great deal of that work. Many Native youths will now lack a good deal of discipline and self-control, and learning the joy of life and the duties of citizenship and other things will now be Scouting’s responsibility and charge. I think we shall have to emphasize something that we have let slide—that is, the Christian side of our work. So far we have left it to the schools and the churches, but now our challenge is going to include that as well.”

\* \* \* \*

### The First-fruits of a remarkable Effort.

When Mr. Siyolo Nyoka was capped as M.B., Ch.B. at the graduation ceremony at the University of the Witwatersrand on December the first, a great number of students in South African and overseas universities were able to feel that a stout effort in goodwill and self-denial with which they had associated themselves was really beginning to show results. For this young medico was the first whose training had been financed from the university’s African Medical Scholarships Trust Fund, and he justified his selection for this assistance by finishing in the first five of a graduating class numbering ninety-six.

Some of our readers may recall that we made reference



to this fund some years ago when it was still in its infancy, and will perhaps be interested to know a little more of its story. It had its origin in an outburst of indignation amongst the European students at the University of the Witwatersrand when it was announced that the five State medical bursaries for Africans, which had been awarded since 1941, were to be reduced at first and then stopped, so far as the medical school on the Witwatersrand was concerned, being in future available only at the new non-European Medical School in Natal. To launch a scholarship fund of their own they imposed an annual levy of ten shillings on themselves, to be collected by the university authorities along with their fees. Students at Cape Town and Rhodes universities joined in this effort, and in various other centres students contributed and collected. (Last year an anonymous student at Cape Town gave fifteen hundred pounds to the fund.) In less than a year, and in time for the opening of the next academic year, enough money had come in to make possible the award of three £250 scholarships, and since 1950 it has been possible to make two or three new awards each year. Before long the fund was increased by gifts from various British universities, Sweden raised more than six hundred pounds in a week, Australian universities held "African Scholarship Weeks," and various international organisations took a hand. Upwards of £20,000 has been contributed up to the present time, and thirteen men and one woman are being enabled to prosecute their medical studies. The scholarships given are of the value of £260 per annum, and are repayable after the student has qualified. The need for them is emphasized afresh whenever a new one is announced and twenty or more applications from qualified students are received. Up to the present nearly all who have benefited have held a bachelor's degree from Fort Hare.

The effort made by the European and other students is a wholly admirable one. But what are we to think about the short-sightedness in other quarters which has made it necessary?

\* \* \* \*

### A curious Situation.

Not even our confident Minister of Justice knows what is going to happen about the intriguing situation created by election of Mr. L. B. Lee-Warden to parliament to represent the Africans of the Cape Western division. For the new member, one of Mr. Swart's 'named' men under the Suppression of Communism Act, is not charged with being a real Communist, but is merely thought to be of too deep a pink to be allowed to attend gatherings. So now the question is raised as to whether Parliament is a gathering within the meaning of the act. It appears probable that it is not, but is to be thought of as a privileged gathering which the new member is not debarred from attending.

If that is actually the law on the matter we hope that the Government will not be so ridiculously petty as to take any action to unseat him. For ridiculous it would be to add yet another instalment to the dubiously diverting drama of this particular parliamentary seat. First of all the original Act had to be amended so that Mr. Kahn could be turned out. Then came Mr. Bunting, who was banned under the Act during his election campaign, but was acquitted by the courts of any offence and was ejected after an enquiry by a select committee of the House. After this the Act was further amended to stop named or convicted Communists from accepting nomination for Parliament, but the job was not completed in time to prevent Miss Ray Alexander from standing and being elected. She could not take her seat, of course, though she had to be paid a week's parliamentary allowance to cover the time between polling day and the day of the announcement of the result. And now a new situation arises which does not appear to be covered by the Act, and it is surely time that the Western Province Africans were allowed to have the man of their choice to represent them.

\* \* \* \*

### Give them their fair Share.

Large profits are being made by the makers and marketers of many recordings of African music, but the reward received by the African composer or recording musicians is apt to be very small, indeed, scandalously so. Here are two instances given recently to a representative of the *Star* by a member of the executive committee of the Union of South African Artists, Mr. John Bolon.

A group of African musicians who recorded a song in South Africa were paid three guineas. About 87,000 of these records were sold, but the artists got nothing more.

A Johannesburg African, Solomon Linde, composed a song called "Wimoweh" which when recorded by a group of singers in the U.S.A. became a real hit and sold about 200,000 records. Linde got nothing at all until the Union with which Mr. Bolon is connected made representations on his behalf and got £125 for him as 'compensation.'

There are indications that it is being realised that in African music there is treasure which the entrepreneur wants and the public will pay for. The Artists' Union appears to be willing to help, and African artists, in their inexperience and comparative isolation, will be well advised to keep in touch with it.

\* \* \* \*

### A falling Death-rate.

The *South African Medical Journal* has given some interesting figures in connection with the annual death-rate of various sections of our population. Over the past ten years the annual rate for Non-Europeans has fallen from 20 per thousand to 12.2. For the year 1953-54 the figures



for the different groups were, Asiatics 8.5 per thousand, Coloureds 11.8, Africans 15.8. For Europeans the figure was 9.37, so that the average figure for Non-Europeans was only about 2.6 above that for Europeans. Ten years ago it was double the European figure. (As regards the particular scourge of tuberculosis amongst Non-Europeans, the figure of 591 per 100,000 has dropped to 177.) It is believed that this general improvement is due to a number of factors—education, better nutrition, higher wages, and improved medical services. The over-all picture is encouraging, but much remains to be done.

\* \* \* \*

### “I want to make your flesh creep.”

“I have before me a police report which deals with what is taking place in Basutoland in the sphere of Communistic agitation . . . the police report is to the effect that today there is a hotbed of Communist agitation there and we cannot do anything about it . . . We want to suppress Communism in the Union, but on our borders in Basutoland, in the heart of South Africa, things of that nature are taking place.” *Dr. Malan in the House of Assembly last April.*

“The Protectorates, from the point of view of defence and the threat of Communism among Natives, are of great importance to the Union.” *The Minister of Defence.*

“Potential danger points include Basutoland, where an underground Communist movement is making progress.” *The State Information Magazine, “South African Affairs.”*

Bare assertions, no more, it will be noted, with not a vestige of evidence in support of them; the sort of stuff that in some circumstances would be reckoned slanderous, but actually merits no more serious attention than the wishful imaginings of any politician who wants to bolster up his case. There is a small Basutoland African Congress in the Territory, but it has no links with either Communism or any other outside movement. Nor is it likely to have any dealings with organised Communism save in the unlikely eventuality of the free Basuto being subjected to many of the depressing conditions prevailing outside their borders. The Communist menace is, presumably, reckoned to be a useful card to play in the pro-incorporation game—which is, surely, growing rather wearisome. How refreshing and wise of our new Premier, in an early pronouncement on major public issues, to declare in regard to the matter of the Protectorates, that he had nothing to say.

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### The Scripture Union.

The Scripture Union Almanacs in Xhosa may be obtained as usual from Miss Sprigg, 5 Dominion Street, Cambridge, C.P.

## Mr. J. M. Brink

### CHIEF NATIVE COMMISSIONER, CAPE.

IT is with gratitude that I record an appreciation of the services of Mr. J. M. S. Brink who retires from his post of Chief Native Commissioner of the Ciskei on 16th January, 1955, after forty-two years of devoted and meritorious service in the Native Affairs Department, during which he had the unique distinction of being Chief Native Commissioner of three different areas of the Union.

Mr. Brink was appointed to the service on 24th February, 1913, and thereafter served in various districts in the Transkei. In 1931 he was promoted to the post of Senior Clerk, Umtata, where he was singled out as a man with a promising future by the late Senator W. T. Welsh, the then Chief Magistrate of the Transkeian Territories, and on 1st April, 1933, received his first appointment as Native Commissioner. On 1st January, 1939, he was promoted to the post of 1st grade Native Commissioner, Johannesburg, and became Assistant Director of Native Labour on 1st September, 1943. His next appointment was as Chief Native Commissioner, Northern Areas, on 1st April, 1945, and the following year he became Director of Native Labour. On 15th January, 1949, he assumed duty in King William's Town as Chief Native Commissioner of the Ciskei.

Mr. Brink is noted for his conscientious devotion to duty; the interests of the Government have always been first, last and always in his mind and he will long be remembered for his constructive leading of the Bantu, particularly in the field of rehabilitation work in the reserves, where his energy has never flagged despite the inexplicable and sometimes heart-breaking opposition to the endeavours of the Department which he has served so well. He will also be remembered for the many other services which he rendered to all races in both his official and private capacities.

His wise council and the deep interest he displayed during the years he served as a member of the Lovedale and Fort Hare Governing Councils have been of inestimable value.

The tributes paid to him at the recent Ciskeian General Council session testify to the high esteem in which he is held by all.

Now that he has reached one end of the road leave of him is taken with a sense of real loss and every good wish is extended to him and Mrs. Brink for many years of happy leisure in their retirement.

*Contributed.*



# The Unfinished Task of Christian Missions in Southern Africa

*Presidential Address at the Opening of the First All-Southern Africa Convention of Disciples of Christ, Linden Christian Church, Johannesburg, September 20th, 1954.*

*By The Hon. R. S. Garfield Todd,  
Prime Minister of Southern Rhodesia.*

THE symbol of the Christian Church is a cross. From Calvary onwards, it has been associated with suffering, but the crucifixion was followed by a triumphant resurrection and through nineteen centuries of history, the Church has had her victories. The world took little note of the birth of Jesus at Bethlehem. The young boy with the inquiring mind, who set questions to the Doctors of Law at the Temple at Jerusalem, grew to full manhood, trained as a carpenter, and at thirty years of age, set out upon the work which it had been ordained he should do.

His friends were conscious of his goodness. Andrew brought his brother Peter to see him. James and John were ready to leave Zebedee, their father, to follow the young prophet. Matthew left the Custom House. Thomas was ready to follow also—his doubts were to come later. Judas Iscariot thought it worth while to join the band. Here was a little group—a mere handful of men to start a world crusade. The work of the Church began in Jerusalem and, over the years, flourishing under persecution, extended to the farthest corners of the world.

The philosophies of man are constantly changing. Policies and politics of the state are never long stable, but the Church is the guardian of eternal truths and to be worthy of its name, it must be true to God.

The Church and its message cannot be moulded and restricted by the thoughts and desires of men, whether they be individuals or whether they be governments. The Church works amongst men, but its commission, its authority and its power come from God Himself, and the truths that it preaches are enshrined in the scriptures.

The missionary zeal of the early Church soon took the message of Christ throughout the known world. Its influence was felt in Northern Africa in the very early days of Christian history, but many centuries were to pass before the Christian message was preached in Southern Africa, and, north of the Limpopo, we have this year celebrated with deep thankfulness the 100th anniversary of the coming of Christian missionaries to Southern Rhodesia.

It is not my concern today to trace the history of the work of the Church and its Missions, nor shall I attempt to evaluate the work that has been accomplished over the years. This present age has its very serious problems and the hearts of men are inclined to fail them, but the Christian

message in the twentieth century is more than ever a Gospel of confidence, of hope, and of good will.

Africa's debt to Christian Missions is great, as a study of even its by-products—the Christian mission hospital, Christian schools—will show.

There are those who believe that the African would have been better off if Christian Missions had not come to this continent, but such an opinion can be held only by two types of people. The one group are those who have had no knowledge of what life is really like in a primitive African village. The tourist who makes his way to a remote and picturesque village up on the hillside, with its little brown huts and perhaps its fat babies playing in the sun, might be forgiven if he thinks that there dwells innocence and happiness. Those who know the people, know of the sickness and of the disease, know of the babies born so soon to die, know of unhappiness, the frightful ignorance, the killing boredom of life in a native village. They know of the frightening power of witchcraft and the terror which it can bring to the heart and the frightful deeds which from time to time it inspires. They know of spiritual darkness in the souls of the people and of their need—their great need, physically, mentally and above all, spiritually.

The other group who hold that Missions should not have come to Africa, are those who would deny the African the full stature of Christian manhood and womanhood; who would, for their own selfish ends, have preferred to have kept the African where he was before Christianity came to the continent, and that was at a level little higher than the animals. For all that has been accomplished by the Christian Church in South Africa we are deeply grateful, but our great concern is for what remains to be done, for the task of Christian missions is a task unfinished. On the one hand, there is still much of the primitive in Africa today. Anyone who wishes to serve his country must be prepared with open eyes to face the facts and our police records show that a belief in evil and a fear of the supernatural are still very potent forces in African life.

Only a few months ago in my own country, the papers had a story which featured an old African man hiding behind the path which led up from the lands to the village. Coming along the path was a little boy of two years of age. With old age, we associate kindness and a love of children,



but this man took the little child and sold him for £10 to another, who wished to kill the babe, which he did and used parts of his body for making medicine which, supposedly, would guarantee the success of a business venture in which he was interested.

All too often terrible deeds similar to this occur. What is almost more distressing in my mind, is the fact that there is no wave of indignation amongst the people regarding such a thing. Of course, all Christians, whether they be brown or white, condemn such crimes, but there are still many amongst the African people whose condemnation and indignation are overlaid to some extent by almost an understanding of, if not a sympathy with, the reason for such a crime.

Christianity is, however, concerned not only with the villages and with the primitive people who may live in them, but also with those who live in towns, for the needs of the people in Johannesburg, for example, are just as great as the needs of the people in primitive villages. Christianity is deeply concerned, not only with the African people, but with the whole community in Southern Africa and, although the work of the Church may, for greater effectiveness, be divided up into work amongst children, work amongst the youth, work amongst Africans, work amongst Europeans, it is not really a work that divides, but a work that unites. There are many aspects of the Christian message. The first one is that concerning a man's relationship with his Maker. The message of personal salvation is of the utmost importance to every man, woman, child, and here missions are on non-controversial ground. When men recognise their need of God and seek salvation, no one will criticise missions in their work of guiding a man so that his need may be met. As long as men are born, the Church has its work to do—whether that work be done through the special agency of missions, or in other ways. But when a man becomes a Christian, his life is changed and his attitudes are changed. There is no such thing as a common Christian, for when a man becomes a Christian he enters a new relationship with God. He also enters a new relationship with himself and his neighbours.

The Christian message has a good deal to say regarding a man and his neighbour. We remember that when Christ was questioned regarding the greatest commandment, his reply was that a man should love his God with all his heart, his mind and his soul, and his neighbour as himself; and when he was asked to define "neighbour," he told the story of the man who went down from Jericho to Jerusalem and fell amongst thieves. Then came a picture of those who passed, the priest and the Levite, good men of high repute, but who were not prepared to go out of their way to give assistance. Then came the one whom Jesus held to be "neighbour," a Samaritan, a man

thought to be very lowly by those who listened to Jesus, for they were orthodox Jews. The Samaritan, however, was prepared to go out of his way to help someone whom he did not know, but whose need attracted him.

It is very possible that if Jesus were with us today, in Southern Africa, he would have used a different parable to denote a "neighbour." He would very probably have said that a man walked through the suburbs of Johannesburg and was set upon by thugs, was stripped of his belongings and left unconscious. He might then have pictured a European passing in a car and not stopping to render assistance, and followed by an African who was prepared to give of what he had, who was prepared to meet the need of the unfortunate victim.

We have made distinctions between the Church and missions. We too often think of the Church as being the European Church and missions being that particular agency of the Church which serves the African or other coloured community. That distinction is not a real one and it is not held firmly by the Church, but it is often popularly so held. Sometimes the distinction in the minds of men between the Church and the mission is, on the one hand, of a body of people at rest, and on the other, of a special group of Church members who have an evangelistic fervour. I hold that the Church, to be a Church in reality, must be a body of people militant in their endeavour to extend the borders of Christ's Kingdom and to build up the faith of those who profess to be His followers. I believe that, as the years pass, there will have to be a greater unity between the Church and missions, and that what we call the indigenous church, will have to be truly indigenous in that there will be a very much greater unity between African and European within it.

At the present time, the whole world is concerned with problems concerning neighbours. This is by no means a new problem, but in early years, a strip of salt water between two countries tended to simplify the position. Whether this holds good today is a matter of much doubt, but certainly in Southern Africa there are no natural boundaries to simplify problems between us and there are those who hold that the Church is inclined to make the difficulties even greater. From a certain angle this is no doubt true, but, on the long-term view, I believe the Church holds the solution to our problems and I know of no solution other than that which Christian teaching can bring.

Admittedly, in this process of change which goes on inexorably, the Church and the State are inclined on occasions to tread on one another's toes, and yet there need be no antagonism between the two if each keeps to its own sphere. The Christian Church is concerned with matters of high principle. The teaching of Christ can show a man how he should regulate his conduct on the one



hand with God, and on the other with his neighbour. The ideal which is set before us is a very high one, namely that we should love God with our whole being. A person who even endeavours to carry out such a precept is obviously a very special kind of person. The second part of the commandment is that this man who has achieved so high an ideal for himself, should be prepared to love his neighbour as himself. Love, in my estimation, is no sentimental, weak passion, but denotes strength and respect as well as affection. Sometimes there are those who criticise governments and their legislations and their general conduct and feel that a government should be so guided by the highest Christian principles that it should be much further ahead in these things than the community at large. But in our human conditions and environment, a Government cannot do better than express the ideals and aspirations of the people as a whole, and where a Government is criticised in any particular way regarding its lack of ideals, the Church might examine itself more fully to see whether perhaps its work is not being done as well as it should. There is no doubt regarding the responsibility which lies at the door of the Christian church. It is a very heavy responsibility and one which it cannot shirk. Governments are concerned with carrying out the will of the people. Admittedly, today almost all governments take a very much more intimate interest in the affairs of the population than used to be the case. Many Governments today are concerned with the provision of medical facilities for the population; with providing education for all the people; with providing even housing and transport. It is because governments have taken over a practical interest in many of these things which affect us in our day to day lives, that we are more than ever critical of their work. Governments have to lay down laws, governments have to use coercion to see that law and order is maintained. Governments have always had power over the bodies, but the Church has always maintained that a much more important power is that which is exercised over the soul, over the spirit of man. How much power is the Church exercising today in the life of the community? It is true that too often there is a form of godliness, but that the power of God is denied, and I do not think that as a whole, the European population of Southern Africa does give the worthy example which might be expected of it, taking into account the years of Christian civilisation which we have enjoyed. It is true that times without number, we whose skins are white demand special privileges, a special place in the community, because we say we are the civilised section of the community. It is a very human failing to demand rights, but be chary of accepting responsibilities. I believe that the European population in Southern Africa has very special responsibilities and that a great deal of our trouble today is that we are not accepting the responsibilities,

but at the same time, demand our rights, and I believe that, if we were prepared more fully to accept our responsibilities, many of our problems would automatically be solved. It is true that the problems which the Church faces are by no means confined to the continent of Africa, for perhaps the greatest problem before the Church today is the materialistic age in which we live.

It is not a new phase in the lives of men that people are tempted to place their trust in goods rather than in values. Christ had much to say on this point 1900 years ago, and said of one who had amassed great riches, "Thou fool, this night thy soul shall be required of thee."

The European section of the Church in Southern Africa has to face the problems of a materialistic age, but it has also to face the racial problems peculiar to Southern Africa and this is perhaps asking almost more than man can face up to. But we have no choice in this matter. The challenge is before us and the Church alone can face it.

Our responsibility as Christian people is to do our part in making the Church a vital, living force within the community. Where the Church is strong and worthy, its influence will be felt very definitely by all the people who live in our society, and as long as men live, the task of the Church, whether at work as a Church or as missions, is unfinished.

Now in my talk this evening, what new thing can I speak of? We all have a thirst for news, and what news can there be in this address? I have stated the need, I have spoken of the need of a man for his God, I have spoken of the need to work out a formula for good neighbourliness between the races. But in what way can this be done? I am afraid I have nothing new to say. In each country, the Church can find ways of making its influence felt. The Christian missions in many parts of Africa have had special privileges and too often those privileges have not been taken advantage of. There have been churches in the home countries who have decried the opportunities which their missionaries have received of working in schools and colleges. They have said that their work was not concerned with education but with the saving of souls. As if it is possible to divide up a man's intellect and his spirit and his social relations as you can his stomach from his heart!

There are still in most countries in Africa opportunities for the Church and its missions to work in schools, to work through hospitals and of course through the churches and their ordinary agencies. Some of these opportunities are determined by set policy, but in all British countries anyway, opportunity is given for the church, and I believe adequate opportunity to exert its influence much more fully than it is today.

In New Zealand, which was my home country, it was true that for many years and certainly all the years I was at



school, by law, the schools were secular, free and compulsory. While it was legal to teach philosophies within school, it was not legal to name the name of God, nor to teach the Christian religion. I believe the reason for that was that in the earliest years there was so much denominational rivalry, that it was felt that the children could well depend upon the Church and the home to provide adequate religious training. In recent years, it has been found that the churches and the homes have not been giving the spiritual training necessary to work a democracy, let alone to save the souls of the people, and the schools have been opened to some extent to Christian teaching.

I have no doubt that whatever attitude a Government may take to its African schools particularly, that opportunity will continue to be given for the teaching of Christianity and its spiritual values.

In Southern Rhodesia, the missionaries still conduct most of the African education which the children enjoy, and Southern Rhodesia, like most other parts of Africa, lies under a great debt to Christian missions. It may be that for many years our work will continue under the control of missions, but already in the towns, the state is taking an increasingly greater part in the provision of education for African children and many big schools are now completely controlled by the Government. However, in these schools, Christian teaching is given for half an hour a day.

I could not over-emphasize the responsibility which rests upon the Church. The state has certain powers but those powers are of necessity limited although they may seem great and widespread, for they concern the material things more than the spiritual and I believe that the answer to our greatest problems is not material but spiritual. To whom then, can we go for the solution of our problem if the Church has lost its power? If the salt has lost its savour?

The opportunities for the Church today are in many ways greater than ever, but it does not use the opportunities which lie to its hand. The Churches use different methods and recently we have seen in the Billy Graham mission in London a very full use made of propaganda, of loud speakers and many modern methods of spreading the truth. These methods are used greatly by forces with whose views we do not agree, for example, the force of Communism. Why are we so backward as a Church in using modern methods? Another thing which should strengthen us in these days is the fact that the enormous distances which used to exist physically between other Churches in the mother countries and their missions in Africa have been annihilated. It is so easy for representatives to move around the world. It is so easy to take news backwards and forwards quickly. It is so easy to use films and other modern ways, giving a much more ade-

quate knowledge of the need of the people of Africa to the people in our home Churches.

I know that there is sometimes a certain reticence on the part of Governments to allow people of other countries who come as missionaries to have free access to our lands, but I do not think that very much hindrance is usually put in the way of people from the Churches overseas. The Church itself knows no national boundaries, but on occasions natural boundaries do form a certain hindrance to its work.

I speak tonight in a Church which has been fostered by the Disciples of Christ of America, a body of people more than two million strong, who have played and play today a very worthy part in the life of the Church and the nation in the United States. I believe that the National Council of Churches in America can be of great help to us all and I for one welcome the growing interest which is being shown by Americans of all the Christian Churches in the States. I believe that the bonds between us as nations are very important ones in this troubled time, but that the bonds between the Churches are of even greater significance and can inspire a sense of brotherhood between us which can have far reaching effects in the lives of our nations.

Circumstances change and the world that is evolving is very different from what it was even fifty years ago. Change is always frightening, but Christian people should be confident. We should remember that while atomic power and speeding transport are very new to us, they are not new to God who created all things. The Creator who packed this universe with power so many aeons ago, is not surprised when at this time he has permitted men for the first time to tap these incredible resources. Sometimes I think Christian people believe that God Himself is frightened by change and that the things that happen today are a surprise to Him. Our attitude should be completely different. We should realise that God, whom we endeavour to serve, is in these days allowing man to take into his hands power which has always been available to him but of which he had not until recently even dreamt. We should realise also that the spiritual forces which alone can make use of the power which we are tapping must come from the One who created all power, both physical and spiritual.

Does the Church today give to the world the impression that it is the body on earth of the Son of God Himself, for that is what it purports to be? Does it give the world the impression that the power of God is manifest within it? I believe that the Church and its missions face a task of enormous magnitude and that the world wants today to see if we can bring the power we claim to have to solve the very real problems which lie before us.

We should not be fainthearted. We should not wish that our task were other than this, for we have been pro-



mised that no challenge will be given us through God's grace which we cannot answer, which we cannot meet.

But let us remember it is "not by might, nor by power, but by my spirit," said the Lord.

## Christian Missions and Bantu Education in the Free State

ORANGE FREE STATE AFRICAN TEACHERS' ASSOCIATION

GOLDEN JUBILEE CONFERENCE : THABA 'NCHU, OCTOBER, 1954

PRESIDENTIAL ADDRESS

*W. M. Kgware, M.A., B.Ed.*

**W**E have come to Thaba 'Nchu to celebrate the fiftieth anniversary of the birth of our Association. By a strange ordering of fate the year 1954 also marks the end of an important era in the history of Bantu education, not only in the province of the Orange Free State but also in the whole of the Union of South Africa. The Bantu Education Act of 1953 has authorized the transfer of the control of Bantu primary, secondary and teacher-training schools from Christian mission societies to proposed Bantu local and regional authorities, in the case of primary and secondary schools, and to the Union Department of Native Affairs in the case of teacher-training schools.

The first mission school for the education of the Bantu in the Free State was opened here in Thaba 'Nchu some hundred and twenty years ago. It is fitting, surely, that, meeting here in Thaba 'Nchu to-day, we should avail ourselves of this golden opportunity to attempt an estimate of the contribution made by the Christian Church in the field of Bantu Education.

In 1823 Landdrost Andries Stockenström and the Rev. Abraham Faure, of Graaff Reinet, opened a mission school, the first of its kind, some twenty miles north of the Orange River. In 1953, one hundred and thirty years later, there were 594 Bantu mission schools in the Free State. The thrilling romance of how a primitive people, living under primeval conditions, was initiated into the mysteries of the Christian faith and, through it, of the civilized way of life, was the labour of love of Christian missions from Europe.

The mission station established by Stockenström and Faure was called Philippolis, in honour of Dr. John Philip, the famous superintendent of the London Missionary Society stations at the Cape at that time. The station at Philippolis was originally intended to serve the wandering Bushman and Koranna tribes; but as these children of the veld could not be induced to abandon their nomadic habits, the Griquas, under their chief Adam Kok, were prevailed upon to settle there. So good was the response of the Griquas to missionary influences that by 1830 Philippolis could be regarded as the headquarters of the followers of Adam Kok.

In 1822 two Wesleyan missionaries, the Rev. Samuel Broadbent and the Rev. Thomas Hodgson, travelled from Cape Town northwards until they reached Maquassie in the western Transvaal, where they came upon a tribe of Batšwana, namely, the Barolong of Seleka, whose chief at the time was Sefunelo, the father of Chief Moroka of Thaba 'Nchu fame.

Harassed continually by the Matebele of Mzilikazi, the Barolong at Maquassie, accompanied by the missionaries Hodgson and Archbell, the latter having replaced Broadbent, struck camp in 1826 and moved from place to place eventually landing at Thaba 'Nchu where at length they found peace and safety under the protecting arms of Moshoeshe, the great founder of the Basotho nation. A flourishing mission station was set up in Thaba 'Nchu in 1832.

In 1829 the Paris Evangelical Mission sent out five missionaries to Southern Africa. Two of these missionaries laboured in the territory that was to be the Orange Free State. One of the two, Jean Pellissier, settled at Moordenaarspoort, a station which he had taken over from the London Missionary Society and renamed Bethulie. The missionary Jean Pellissier was the grandfather of Dr. S. H. Pellissier who, for twenty-one years (1926-1947), was Director of Education in the Free State.

But the Paris Evangelical Mission and the London Missionary Society did not remain long in the mission field beyond the Orange River. The Paris Mission soon decided to concentrate its effort in the country east of the Caledon River, now known as Basutoland, while the London Missionary Society turned its attention to the tribes inhabiting the territory to-day known as Bechuanaland, British and Protectorate.

In 1834 five missionaries were sent out to South Africa by the Berlin Mission Society. These men obtained a grant of land from Adam Kok for a mission station. The station established by these German missionaries was named Bethany and is situated about twenty miles south of Bloemfontein. Originally intended to serve the nomadic Koranna, Bethany was destined to become a flourishing



station for the evangelization and education of the Barolong and other Tswana tribes. One of the pioneer missionaries at Bethany was Ortlepp, no doubt an ancestor of Mr. D. J. G. Ortlepp who died last week in his twenty-fourth year as Inspector of Bantu schools in the Free State.

Two new missionary bodies appeared on the scene shortly after the Basuto War of 1865. These were the Dutch Reformed Church and the Anglican Church mission societies which established themselves at Witziesshoek and Modderpoort respectively. One of the best known pioneer missionaries at Witziesshoek was the Rev. Johan Ross, father of Mr. J. J. Ross who, until the beginning of the current year, has served Bantu education in the Free State as Inspector and Chief Inspector for a quarter of a century.

The Wesleyan, the Lutheran, the Anglican, and the Dutch Reformed Church mission societies in time became the "Big Four" mission societies at work among the Bantu tribes in the Free State. The Dutch Reformed Church mission society, which to-day controls more Bantu schools than any other society, differed from the other three in that it was indigenous in origin.

Realizing that their work of evangelizing the Bantu tribes would be greatly prospered if their newly-won converts could read the catechism and the Scriptures in their own Native languages, the missionaries, who had themselves diligently learnt to speak and to write these languages, opened schools where religious instruction, hymn-singing and the three R's were taught. From such humble beginnings did the present super-structure of Bantu education arise. Writing on the early Wesleyan schools among the Barolong Dr. Molema said :

"The Methodist missionaries . . . were labouring among them (Barolong) with encouraging success. . . . they had a small printing press with which they printed school books and catechisms, and had commenced a school in which 200 scholars . . . were making remarkable progress in the three R's and acquiring the magic art of finding information (news) from hieroglyphics, and conversing with paper spoilt by inky signs." (Molema, S. M., *Chief Moroka*, p. 27).

The pioneer missionary was in truth what Dr. David Livingstone described as a "Jack-of-all-trades without doors," and his wife "a maid-of-all-work within." Moffat of Kuruman has left us the following account of his work there :

"I have many difficulties to encounter being alone. . . I must attend to everything. . . . Daily I do a little in the garden, daily I am doing something for the people in mending guns. I am carpenter, smith, cooper, tailor, shoemaker, miller, baker, and housekeeper. . ." (Horton and Shepherd : *South African Missions*, pp. 111-112).

Mrs. Mabilie, wife of the Rev. Adolphe Mabilie of

Basutoland repute, has left us the following record of missionary inventiveness and resourcefulness :

"It is a real pleasure to put one's hand to everything. . . . I love to see him (Mr. Mabilie) wearing a coat, a waistcoat and a pair of trousers of my making ! But if I am becoming an expert needle-woman, Adolphe is also trying all sorts of handicrafts. . . . In turn he is preacher, printer, translator, mason, shoemaker, carpenter, etc. Happily other missionaries can do all these things equally well, otherwise we might become over-proud of our talents." (*Ibid.*, p. 113).

What the wives and families of these pioneer missionaries had to endure is typified best by the following moving account of the death of the Rev. Joseph Williams, a missionary of the London Missionary Society who died while serving on the troubled eastern frontier of the Cape in 1818 :

"This morning the fever had much increased. He got out of bed quite wild ; but, through weakness, was obliged to lie down again. In the course of the day people came to me, requesting that I would send into the Colony to let my friends know that Mr. Williams lay so ill. . . . They pressed hard, saying I was there a lone woman with my two little children, and my husband so ill—it was too hard for them—they could not bear it."

Three days later Mr. Williams died. And here follows the most moving part of her account :

"As soon as I was able, I despatched two men with the painful intelligence to Mr. Barker (missionary at Theopolis). When this was done, I was obliged, in consequence of the heat of the climate, and of the situation I was placed in, to instruct the people to make the coffin and dig the grave. They knew not how to go about it. I said I would direct them as well as I could, and they willingly set to work. These were trying tasks for me at such a moment ; but the Lord hath promised not to lay more on his children than they are able to bear.

I could not get the coffin finished to-day. I made my bed on the ground, for the night, in the same room where the body of my deceased husband lay ; but in the night I was obliged to get up and take my children out. You will readily conjecture the cause." (*Ibid.*, p. 122).

By the year 1924 the pioneering stage in mission work in the Free State could be said to have been completed and the stage of consolidation of missionary enterprise in Bantu education to have begun. In that year the following mission societies had established themselves in the Free State in addition to the "Big Four" mentioned above, the Congregational, the Presbyterian, the Roman Catholic, the Christian Catholic Church in Zion and the Primitive Methodist Church which later, in 1932, merged with the



Wesleyan Church to form the Methodist Church of South Africa.

Before 1922 each of the mission bodies mentioned above worked in splendid isolation from all the others. There was no form of co-operation or consultation among them. Herein lay the greatest weakness of missionary control of Bantu education, a weakness for which the modern missionary has often been seriously taken to task—not least by this Association. Mutual jealousy and unedifying quarrels among missionaries of different denominations were the order of the day, an example which was readily emulated by their Bantu converts. Hear what Inspector H. F. G. Kuschke had to say on denominational rivalry in 1925 :

“The harm done by denominationalism to mission work in general and to Native Education in particular is far greater than is generally realised. There is no location in the Free State where complaints of poaching and touting are not made. Children of denomination A attend their own school until they are several months in arrear with their fees. Then they cheerfully walk across to the school of denomination B which as cheerfully enrolls them as pupils. When the debt at B has mounted up back they go to A hoping that the old debt has been forgotten, as indeed is often the case if a change of teacher has taken place.” (*O.F.S. Education Department Report*, 1925, p. 62).

Happily many missionaries had themselves become increasingly aware of the danger of unrestricted denominationalism. In 1923 the first seven amalgamated mission schools came into being; twelve years later, in 1935, the number of united schools had risen to 77. To-day, with a few negligible exceptions, all Bantu primary schools in urban areas are united mission schools.

Christian missions had also to train their own teachers. The first teacher-training school for the Bantu in the Free State was opened near Viljoensdrift in 1908—Die Stofberggedenskool. Twenty years later Modderpoort also began to train Bantu teachers, while Moroka Missionary Institution (Thaba 'Nchu) and Strydom Opleidingskool (Bloemfontein) opened their doors to student teachers in 1937 and 1945 respectively.

In order to obtain employment in a mission school teachers had to enter into a contract with individual missionary managers. This service contract which, after 1924, had to be approved by the Provincial Department of Education, has been the subject of much bitter criticism by this Association and has often been referred to as the first enemy of the African teacher. This Association has always maintained that it should not have been left to the discretion of the missionary employer to terminate the services of a teacher without first furnishing him with a full statement of the reasons for termination of services and without affording him sufficient opportunity to defend

himself against the allegations made against him.

Denominational discrimination in the appointment of teachers has also characterized missionary administration of Bantu education. Commenting on this subject the Eiselen Commission said :

“...the inherent dangers of a system in which a particular religious body trains teachers, and has the right of appointment of teachers to schools which it controls, must not be overlooked. The temptation to discriminate between teachers on grounds other than those of merit is very real.” (Report of the Commission on Native Education, 1949-1951, p. 113).

Attempts at proselytism have also been numerous. Many a teacher has had to sell his religious birthright for a mess of pottage. Writing on the influence of sectarianism on the work of the Christian missions Dr. Loram remarked :

“Attempts at proselytising are not unknown, and sometimes material advantages are offered to Natives to induce them to join a particular church.” (Loram, C. T., *The Education of the South African Natives*, p. 74).

Dr. Loram wrote the above words in 1917; a generation later his observations are still cogent, as shown in the following extract from a letter written to a member of this Association by a missionary manager during the course of the present year :

„...Ek het net 'n paar (poste) en gee beslis voorkeur aan onderwysers van die 'A' Kerk en deur die 'A' kerk se inrigtings opgelei...Jy skrywe jy behoort aan die , A' kerk maar waarom studeer jy dan aan 'n 'B' inrigting ?”

The grievous mistake made by this particular student teacher was that although he belonged to the same church as the manager to whom he had applied for a teaching post, he had elected to seek admission into a teacher-training school which was a few miles distant from his home, thus reducing his travelling expenses.

Condemning this unchristian practice of some Christian missionaries a former president of this Association said :

“The Church should not be used as a lever to heave any section of the people of South Africa into a position of advantage. Any church that does that debases Christianity and reduces denominations to election catchwords. Those who for purely economic and financial considerations consent to change glibly from one denomination to another have made of their religion a cheap market commodity. ..It is a sacred duty of the churches to help us reverence Christianity, not to pour contempt on it.” (Mothibatsela, I. M., Presidential Address to Senekal Conference, 1952).

Notwithstanding the weaknesses and shortcomings mentioned above, it remains true that Christian missions have rendered invaluable service in the education of the



Bantu. They certainly deserve the tribute paid to them by Lord Selborne when he said of them :

"Missionaries, like other people, make mistakes. Natives have often been educated on unsound lines. But instead of the missionaries . . . being the subjects of reprobation, . . . they . . . should be regarded as the people who have saved the situation, because they are the people who have taken far the most trouble, and who alone have sacrificed themselves in order to ensure that the education of the Native, inevitable from the moment that he came into contact with the white man, should contain something good." (Loram, C. T., *op. cit.*, p. 74).

And what of the future? I have not tried to write an epitaph to Christian mission enterprise in Bantu education. The Bantu Education Act, while taking away the control of Bantu education from the missionary bodies, does not, and indeed cannot, remove the century-old Christian influences from the Bantu school. Missionaries will,

according to the Minister of Native Affairs, be permitted to enter schools to give religious instruction to children who belong to their denominations—provided such instruction is given in the mother tongue. It is not inconceivable that, as in European school boards and school committees, gentlemen of the cloth will continue to wield considerable influence in directing the education of the African people along sound Christian lines. Moreover

"The Church will now be called to new sections of the frontline; (it) must go into action in a different capacity. Sunday schools will have to be given new significance. Extra-curriculum classes with instruction in Scripture and Christian truths will have to be arranged. A new class of teachers suitable for this particular instruction may have to be created. Here is implied a personal call to many Christian men and women. Here is a new personal challenge." (Rev. O. Sarndal, "Times are Changing for the Missionary," *The South African Outlook*, Sept., 1954, p. 139).

## South African Missionary Institutions

### UMPUMULO

(In 1953 theological and missionary students of four communions, and of Afrikaans, German and English-speaking traditions, in the Department of Divinity of Rhodes University, Grahamstown, prepared a series of essays on "Some South African Missionary Institutions." It was our privilege to receive a copy of the essays, and it is our purpose to print some of them in our columns. We acknowledge the permission given to us by Prof. N. H. G. Robinson, who has succeeded Prof. Horton Davies, under whom the essays were prepared. Editor, "South African Outlook.")

*Prelude.* The name Umpumulo is closely associated with early missionary enterprise among the Zulu. In 1850, when the mission station was founded by the Rev. Hans Schreuder of the Norwegian Mission Society, Zululand had been closed to Christian Missions for twelve years. It was only south of the Tugela (the river that divides Zululand from Natal) that the Gospel was preached. Not that attempts had not been made to conquer Zululand for Christ. From 1835 Allan Gardiner and Francis Owen, and the early pioneers of the American Board Mission, of whom only Daniel Lindley shall be mentioned, had actually, with the permission of King Dingaan, already started Mission work in Zululand. But, the unhappy, bloody events of 1838 made a retreat necessary.

*Umpumulo—Its Founder.* (Cause. . . .). Through the great spiritual awakening begun by Hans Nielson Hauge in Norway, and through the publication of two papers, giving "Information about the Progress of the

Gospel in all parts of the world," in 1821 and 1827 respectively—the latter incidentally by the Mission of the Brethren—the hearts of the people were quickened, and a keen interest in the salvation of the heathen people was awakened. Foreign mission Circles or Societies sprang up all over the country. Their purpose was to "study and pray for the salvation of the heathen and to secure gifts and raise funds to aid that cause." When Hans Paludan Schreuder offered for mission work, it was found that God had made ready a man of His own choosing, and at the same time prepared the Christians in Norway to support this cause.

(. . . and Effect.) *Years of preparation and exodus.* As a student, Scheuder prepared himself for that great task to which God had called him, and at his graduation in 1842, he received the highest honours given by the university, and royal recognition for his scholarship. Until his graduation, he had kept his resolve to become a missionary to himself. It was no wonder therefore that his friends and the church at large were not a little astounded when he issued a pamphlet (in 1842) entitled "A few Words to the Church of Norway concerning Christian Duty with regard to the Salvation of non-Christian Fellow Brethren," in which he declared his conviction concerning the spreading of the Gospel among the heathen, and made known his call from God to the Mission field. Already in the spring of 1843, they had enough funds on hand to send Schreuder. He was ordained on May 10th, 1843, and on the 28th of the same month he delivered his touching farewell address.



A veterinary and blacksmith named Thommessen offered to accompany Schreuder. He was accepted, and so they set sail on July 5th, 1843, left London September 5th, and finally arrived at Cape Town on November 10th.

*Advance.* The choice of a mission had mainly been determined by the information from Robert Moffat about his own labours in South Africa, and so it was his conviction that he should go to Zululand. On New Year's Day, 1844, Schreuder landed in Durban and was advised to settle in a district of Zulu natives for language study, so he welcomed an invitation by Dr. Adams of the A.B.M. to come to Amanzimtoti. As soon as the problems of language and preparation were overcome, he began his journey on June 24th, 1845, pressing on north to Zululand. After a wearisome and dangerous journey, they reached the king's kraal, from whom they hoped to obtain permission to preach the Gospel to his people. Schreuder was unsuccessful, and for a number of years the doors to Zululand remained closed to them.

*Retreat and Chinese Interlude—Returning to his first Love.* In September, 1847, they sailed from Durban to Cape Town, from where Thommessen returned to Norway, and Schreuder set out for China on November 24th, 1847. The greeting that Schreuder received from the well-known missionary Guztlaiff who was residing at Hongkong, was, "But how do you expect to be a missionary among the Chinese, you that have fair hair?" In February, 1848, he wrote home from China: "My heart bleeds at the thought of having failed in my commission, but at the same time, I am glad to return to my dear Zulus, for whom my love has burned warmer and warmer, the greater the distance between us. Before God I have prayed and promised that nothing but death shall separate us again. My return to Zululand is not a decision born of desperation, but of complete submission to the guidance of my Lord, and the realisation that I can accomplish more for Him there than in China." And he did in his thirty-nine years of labour on the mission field, in which he was faithful unto death. He opened Zululand for the Gospel; was the founder of the Norwegian Zulu Missions, and by his guidance, the Hermannsburg (1854), and the Swedish Missions (1877) were established in this country.

*Pitching his tent.* In September, he reached Cape Town (1848), just ten months after his departure, and immediately he prepared for his trek north to Natal. He acquired a piece of land at "Uitkomst," the estate of a Boer, located about sixteen miles east of Pietermaritzburg, and in October, 1849, three other missionaries joined him at his request. The following months when his patience was sorely tried, and while, waiting upon the Lord, he waited for the door to Zululand to open, his time was profitably spent. In 1850 his Zulu grammar was printed—the first attempt at analysing the language, and discovering the

rules of its construction, and he also compiled a Zulu-Norwegian dictionary. His grammar, incidentally, formed a basis for a later and more complete Zulu grammar by Bishop Colenso.

*Outpost.* The same year (1850), Schreuder began a new station in the Innate valley, about seventy miles north-west of Uitkomst, and fifteen miles south of the Tugela river. Umpumulo, "a place of rest" had many advantages over Uitkomst as a door to Zululand, and in addition the population was much greater. Schreuder and Oftebro began their work there, while Udland and the Larsons were at Uitkomst. The Natal Government gave them a grant of 499 acres of land near Umpumulo for mission purposes, and a mission reserve of 12,000 acres was also established—Umpumulo was meant to be an advance post in the spiritual siege of Zululand.

*Advance.* Very soon, a God-sent opportunity was given to the Rev. Mr. Schreuder to win King Mpanda's confidence, and consequently secure permission to begin mission work in Zululand. Mpanda was sorely troubled by rheumatic pains, and Chief Mkonto of the Amapumulo tribe, during one of his visits to the king, had advised him to send for "Uhanise" from Umpumulo, for "he had many bottles with good medicine." Schreuder went to the king, and his treatment was successful. As a reward, King Mpanda allowed him to settle in Zululand, and to found Mission stations there. Missionaries could preach the Gospel again, but, incidentally, the people were not supposed to be influenced and converted! Umpumulo had served its first purpose as an advanced post in the spiritual siege of Zululand. In May, 1851, the station was opened at Empangeni, on some ground which had been much coveted by many white people, and which had been given to the Missionaries by Mpanda. In 1852 followed the opening of Entumani, and Mahlabatini and Eshowe were added in 1861 and 1862 respectively. Further and further they penetrated into Zululand, and by 1871, ten stations had been established.

Shortly after the opening of the station of Empangeni, negotiations were begun to sell Uitkomst, while it was decided to keep Umpumulo as a place of refuge in case Mpanda should change his mind.

*Fortifying the Stronghold.* In the meantime, work was continued at Umpumulo itself, and in 1858 the Zulu girl uMatensbwaze was converted and baptised on the 6th June. At the end of the year, there were six more candidates for baptism at Umpumulo, and these were baptised in July of the following year. The ice was now broken, and the Gospel had now taken root after an eight years fight against pagan resistance and racial suspicion. Since then, the good seed of the Gospel has borne much fruit. Today, Umpumulo has about 2,500 Christians, and 700 children



are attending school. A mission hospital also teaches practical Christianity among the sick and helpless.

*The Aim (Education).* It is, however, as an educational centre that Umpumulo is most widely known. From the very start, there was teaching as well as preaching for servants and workers at the Mission Station. But it was a school for the children of Missionaries which paved the way for the present institution. In 1881, a big hostel and school buildings were put up. As time marched on, and the conditions in the country changed, this school was closed, and the children were given an English education in Durban. The big building which had become vacant was from 1893 used as training school which educated church workers and teachers. At that time, there was no organised teacher training for Africans in Natal, although in 1887, the first examinations for a Native Teachers' Certificate were held.

*Co-operation with the Government.* Umpumulo was an independent Missionary Institution, but after some years, the syllabus was changed to conform with the specifications of the Education Department and the candidates were sitting for the recognised certificates. First, Second and Third Class Certificates were given to those who had passed Std. IV, V, and VI respectively. The teachers' courses were mostly academic, but a paper on School Methods had to be written at the examinations.

*New Changes—Further co-operation.* The History of Umpumulo as a Training College in the modern sense of the word began in 1912. Two very important changes took place that year. The first of these was that the co-operating Lutheran Mission Society in Natal then took over responsibility for the College, the Norwegian Mission Society having been joined by the Berlin Mission Society, and the Church of Sweden Mission. The American Lutheran Mission (also called the Schreuder Mission) became a partner in 1928, and ten years later the Hermannsburg Mission also came in. The other important change in 1912 was that Umpumulo became a recognised Government Aided Training College for Native teachers. The steadily higher standards of the Education Department's requirements, paired with the deep spiritual zeal of the Mission, create a sound atmosphere in which student teachers grow professionally and spiritually.

*Expansion.* When Umpumulo was converted in 1912 into a proper Training College, the existing building provided classrooms and boarding accommodation for the principal and his family, and the male teachers. The boys were housed on the upper floor. A Girl's department was improvised at the Mission Station. The first girls stayed in the Missionary's house, and they used to take their meals while standing round a table on the verandah. An old house called "Emakableni" was repaired and made to

provide accommodation for lady teachers, and the inspiring name of "Sunrise" was given to it. Now the Ladies' and Girls' department has moved to better quarters in a different place, but it is still referred to as Sunrise.

The old Umpumulo Church, built in 1860, had to serve as the College Chapel during the first years of the Institution's life. Today, that church building is much too small for the growing congregation, but it stands there as a silent witness to the age and dignity of the Christian Church amongst the Zulu.

Another milestone in the history of Umpumulo was passed in 1932, when several spacious and modern buildings were erected: The Main College building, three Girls' dormitories, and a Lady Teacher's house, occupying a lovely site on top of Umpumulo Hill.

A College Chapel of simple beauty was built in 1936. It is truly a place of inspiration. Other buildings erected in the thirties were the Domestic Science Building, the High School Building, and some staff houses. In spite of the financial difficulties faced by the Missions after the Second World War, building programmes were continued. A new Principal's House and Office were completed at the beginning of 1950, and another boys' dormitory is the most recent building, while preparations are in full progress for a special room for Blackboard Work, Arts and Crafts.

*Vision.* For the future, Umpumulo's visions are like most other schools'. One of the facilities they are looking forward to is a Memorial Assembly Hall. A fund has already been started, and teachers and former students and friends of this station have made their contributions towards this addition to the College.

*Review.* Looking back at forty years labour, and at the courses offered, and the figures, one finds reflected the intensive and extensive growth of teacher training during that period. In 1912 there were 83 students, and 7 on the staff. In 1932 the numbers of the students had increased to 145, and the staff to 13. In 1948 again we find a further increase with 225 students and 18 on the staff.

In February 1949, the High School Classes moved to Eshowe, where the Zulu Lutheran High School now welcomes students eager to learn. The removal of the High School has given Umpumulo an opportunity to concentrate on the training of teachers.

The Umpumulo Practising School has also kept pace in this development. In 1912, it went up to Std. III only, and had 80 pupils and 2 teachers, neither of whom had a teachers' certificate. In 1949, it had a staff of 13, its enrolment was 341, it had a Std. VII Class, and it offered Woodwork for boys and Domestic Science for girls.

The scholastic standing of this school had been accorded high recognition by the Government. The students who come from the various Southern Missions become



united in a common bond and purpose during the period of training.

*Foundation Stones.* The Principals of Umpumulo Institution have become Missionaries. Rev. H. K. Leisegang who was in charge from 1904 to 1912, the year when the proper training college came into being, laid a good foundation upon which his successors could build. As it stands today, Umpumulo Institution is a product of co-operation between Government and Missions, between teachers from this country and overseas, between Africans

and Europeans. Men with a vision have laboured on there to prepare teachers which are of vital importance in the building up of a self-propagating church.

The most important pages of Umpumulo's history are not written on paper, but in the field, by hundreds of teachers who have been trained there, and who now try to live up to their threefold ideal of their Alma Mater :

First class professional service ;  
A truly cultured personality ; and  
Wholehearted devotion to Christ.

## Sursum Corda

### OUR LORD'S PRAYER

THE Church can never have ease of conscience over its divisions because they are so obviously a denial of the very Gospel which it is committed to preach, and an obstinate refusal to obey the command of her Lord. The passage so frequently quoted and so much on the mind of Christians at this time is St. John xvii. 20-23 ; that section of our Lord's High Priestly Prayer where He prays twice over for the unity of His Church.

In this prayer there are given to the Church three distinct but closely connected themes which must govern any thought about Christian unity. They are (a) the reason for unity ; (b) the nature of unity ; and (c) the agency through which alone true unity can be achieved. A very brief consideration of these three points may not be out of place here if it helps us to understand more clearly the fundamental nature of the question of unity. There is, indeed, a grave danger that we may attempt to achieve unity at a much too easy and superficial level as well as the more apparent danger that through our inertia and pride we may give up the quest and settle down complacently into our denominational grooves.

#### (a) THE REASON FOR UNITY

Twice over in this short extract does our Lord emphasize the reason why Christians should be one. His concern is for the outsider, for those to whom the Apostles are to be sent. They must be one, "*so that the world may believe that thou hast sent me*" and again, they must become perfectly one "*so that the world may know that thou has sent me and hast loved them.*"

This can only mean that the unity of the Church is essential if the Church is to fulfil its evangelistic task. It is the clearest statement we have of the relationship between mission and unity. But there is something further here. Our Lord is insisting on a principle which Christians find it terribly hard to accept, the unity of theory and practice. The unity of the Church is the visible manifestation of the truth of the Gospel ; it is a demonstration in terms of human living of the very nature

of the God whom we worship and serve. Unless the world can see a united Church, it cannot understand the relationship between the Father and the Son. In other words, the Gospel which we preach is hopelessly obscured and twisted by the fact of our divisions. Twenty centuries of Church history prove that this is so. It is still painfully true in the world to-day, and those to whom is committed the task of going to the non-Christian world are most aware of its tragic reality.

But from this it follows that those who are most concerned with the truth will be most concerned with unity ; as a matter of fact, a great many divisions in the Church have been made in the name of truth and are still justified in the name of truth. Does truth in fact divide, or is it that our divisions have arisen because we have called the bit of truth which we have comprehended the whole truth, and so lost the vision of God who is so much greater than our understanding of Him ?

#### (b) THE NATURE OF UNITY

Twice over does our Lord repeat that the unity which He wills for His disciples is of the same nature as that which exists between Himself and His Father. They must be one "*even as thou Father art in me and I in thee*" ; and again, they must be one "*even as we are one, I in thee and thou in me.*"

We are here in the presence of the ultimate mystery, for our finite minds will never fully comprehend the nature of the relationships within the Godhead. But this, at least, we can and must grasp if we are to be Christian at all : the God whom we worship is not an isolated, lone Person as is the God of Judaism and Islam. He is a community of three Persons none of whom is confused with or merged into the others. We may find the Athanasian Creed largely unintelligible, but this is what it is trying to express within the limits of human language. Now it is this perfect relationship in which the community does not swallow up the individual person or the individuals so isolate themselves that they disrupt the community which our



Lord wills for His Church. It is of the greatest importance that we should seek a unity which does not destroy personality by limiting freedom and imposing a rigid uniformity. We should seek a unity in which the personality of the individual within it is enriched; in which each is encouraged to give of his best to the community and to receive back from it a wholeness which of himself he could never achieve.

If any one doubts the importance of this, let him look around at the contemporary world. The great debate of our time is about the relationship of the individual to the community. We are in grave danger in our political development of producing the "mass man" in which every vestige of individual character has been ironed out by mass education and propaganda. Against this the Church must stand firm. The unity which we seek is not that of the ant-hill or of the machine, but of the body in which each part freely functions because it is responsive and obedient to the Head. The pattern of our unity is found in no earthly institution but in the Godhead itself, a perfect community of perfect Persons.

#### (c) THE MEANS OF UNITY

That which unites the Father and the Son in the perfect unity of the Godhead is Love. True community is the product of Love and is itself the outward sign of love's activity. The love which draws men to God and so to one another is but another name for the Holy Spirit. Thus unity is not something that men achieve by their own efforts but is a gift which they must be humble enough to receive. Only the Holy Spirit can break down the barriers due to pride, self-assertion, and the lust for power which divide the Church as they do all other human com-

munities. The evil of disunity arises from our unwillingness to be obedient to the Holy Spirit and to allow Him to work His will in our individual and corporate life.

But the very condition of true love is that it must be spontaneous. No one can be forced to love. There is the closest possible connection between the High Priestly Prayer and the Crucifixion for which it was a preparation. Only the love which was prepared to give itself to the uttermost was adequate to bring about the unity for which our Lord had prayed. Similarly, the unity for which we pray, the answer to our prayer that we may be one, can only come through an acceptance of the Cross. Only in so far as Christians of all denominations are prepared to die unto self will they find themselves united in the love which unites the Father and the Son. It is at the Cross, and nowhere else, that we are in fit condition to accept the unity which God offers us in His Son.

Now if this be so, it would suggest that the unity of the Church must come as a result of a new outpouring of the Holy Spirit, and by obedience to His leading. Without this we may achieve some sort of unity, but it will bear the marks of its human and not of its divine origin. Even as the longing for national unity has produced in some countries the tyranny of the totalitarian State, so the longing for Christian unity may produce the spiritual straight-jacket of a Church which denies to its members the freedom of the Holy Spirit. Have we the faith and the patience to wait with a new longing and expectancy for this outpouring of the Spirit? If not, we may achieve unity but it will be the unity of anti-Christ, which may exist for a time but will eventually be smashed into fragments.

JOHN DREWETT, in *We Would be One*.

## New Books

**South African Missions 1800-1950.** An Anthology compiled by Horton Davies and R. H. W. Shepherd. (Nelson & Sons, Edinburgh. 12/6).

Here is an original book—an anthology of South African Missions—providing a survey of missionary work in South Africa in all its different aspects.

For one who is interested in missions or in the development of the Bantu peoples here are indeed riches. After a brief but comprehensive introduction, chapters on the customs, pre-Christian ideas, witch-finders, climate, fauna and flora, environment, travelling, chiefs, government, critics, missionaries, famous mission stations, techniques, problems, converts and their ways, and the benefits of missions, gradually unfold a fascinating panorama of the history of missionary endeavour in South Africa.

In common with all anthologies it can be criticised for its omissions of the reader's own favourite passages. But in the compass of two hundred and thirty pages, it con-

tains a collection of vivid, stimulating and penetrating extracts taken from such noted writers as Lady Barnard, Theal, Livingstone, Trollope, Latourette, Lichtenstein, and Moffat, and portraying the work of many varied Missionary Societies, including that of the Paris Evangelical, the Anglican, Church of Scotland, Methodist, Swiss Missions, the L.M.S., the Dutch Reformed Church—even of the Separatist Church Movement in South Africa. The list of sources and editions form a most useful appendage to the work.

S.H.

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**Non-European Policies in the Union and the Measure of their Success**, by Muriel Horrell, (Published by the S.A. Institute of Race Relations, 74 pp., 5/-.)

This book, representing a tremendous amount of painstaking research on the part of its authoress, is adequately described by its title, and is the first book to deal exhaustively and objectively with the subject. Miss Horrell



commences with a survey of racial policies in the pre-Union colonies and republics, passing rapidly to the post-Union policies until 1939.

With the growth of industry and the accentuation of inter-racial problems by the war, policies had crystallized by 1948. She then examines the various "apartheid" policies, typified by S.A.B.R.A., the National Party, and the Dutch Reformed Churches, in the economic, social, and political fields, examines non-European attitudes during recent years, and various other policies put forward by all the political parties, the African National Congress, the Churches, and the Institute of Race Relations itself.

The book is carefully annotated, and must be a *vade mecum* of everyone, of whatever political persuasion, who touches political life in South Africa, for Non-European policies are Union politics.

At the time of writing, when a new Prime Minister is to lead the National Party and when the Opposition seems unable to come out with a clear Non-European policy at all, her closing pages, "What of the Future?" are of increased interest. It is refreshing these days to find a purely factual statement of this whole problem, which we unhesitatingly recommend. The book can be obtained from the Offices of the Institute, P.O. Box 97, Johannesburg, at 5/2 (including postage.) E.D.R.

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**Looking at Evanston:** A Study of the Second Assembly of the World Council of Churches, by H. G. C. Herklots (S.C.M. Press, London. 3/6).

The Student Christian Movement Press is to be commended for publishing so early a popular account of the Assembly of the World Council of Churches which was held at Evanston, Illinois, United States, from 15th to 31st August last. In this book of one hundred and fourteen pages we have the story of how from all over the world delegates came, the setting of the Assembly, the special features of the principal addresses, the themes of the various sections, the main declarations, and the full text of "The Message of the Assembly." An appendix gives the list of the Member Churches of the World Council of Churches (the latest addition, The Bantu Presbyterian Church of South Africa, is not, however, included) and there are also "Questions for Discussion." The book is well and realistically written, with no glossing over of differences among the delegates, and yet redolent of the atmosphere of a momentous gathering. It should admirably fulfil its purpose.

R.H.W.S.

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**The Saving Name:** Hedley Hodkin (S.C.M. Press 124 pp. 7/6).

The late H. R. L. ("Dick") Sheppard used to say that whenever he came across a parish magazine, he tore it up to prevent it doing further harm! Amongst the "free "

churches, probably due to the high costs of printing, most Church Magazines are mere bulletins, cataloguing the church activities for the month, baptisms, marriages and deaths, and, of course, the monetary intake for the month as compared with that of the previous year. We have not seen a copy of the parish magazine of Holy Trinity, Mill-houses, Sheffield, but if these twenty-four essays and reflections by the Vicar are a sample of the matter that goes into its composition, we feel Dick Sheppard would not have made his joke so confidently. They range over a wide variety of topics, Marriage, Divine Healing, Providence, Progress, as well as Theological subjects such as The Holy Trinity, The New Dogma of the Bodily Assumption of the Blessed Virgin Mary, and devotional themes like Finding Time for our Prayers, The Prayer of Intercession, The Calling and Task of the Ministry, and many others. His style is clear and simple, his presentation forceful and persuasive, his subject matter vital and pertinent. Altogether it is recommended as a helpful and rewarding little volume. J.D. MacT.

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**Ndinabanina Ezulwini**, by Joash Y. Hliso.

This is a booklet of two sermons on Psalm 73 : 25 and on 1 Corinthians 12 : 27. The first sermon tries to impress the sufficiency of God. It shows that in spite of this, many African people still put their trust in witchcraft and superstition and that some Europeans turn to Spiritualism and end up in losing the fellowship with God which is found in Jesus Christ our Lord. The writer suggests that some people start by serving God through the printed word and end up by amassing wealth through the sale of the printed word. He goes on to say that we may lose God by complicating the machinery which was meant to lead us to Him, namely the Church, and we end up by putting our trust on the outward features of our religion. He pleads for a return to God Himself because He is sufficient for all our needs.

The second sermon tries to show that we who are members of the Church have special gifts which we must use. Some of our gifts are for use in serving others in the affairs of every-day life and others are for use in missionary enterprise. But whatever gifts we may have we must realise that they are God-given and must be used for the glory of His name.

Although the sermons are rather long and suffer from an involved style of writing, much of benefit spiritually can be derived from their perusal in a prayerful attitude of mind.

The sermons are in the old Xhosa orthography and so they can easily be read even by the older Xhosa-speaking people. On the whole the language is good although it is marred here and there by the unnecessary use of English words rendered in a Xhosa form like "unrizineble," "dairekt," "rayiti" "imidiyam" and others. J.J.R.J.